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ing of Jesus that reminds both of ancient and modern gnosticism. in interpreting the ethics of Jesus, Mr. Dresser is inclined to break the edge of his injunctions by making them "reasonable." It is better to give them their full force and natural meaning, and to differ from Jesus, if one's own convictions make it necessary. For this new and sympathetically drawn ideal the reader cannot but be grateful. But it must not be forgotten that one man can never be the ideal of any other man. He can render his best service by helping another to form his own ideal for himself and human society.

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